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THE
Kashmir Series of Texts and Studies.
No. XLIX.

THE
LAUGĀKSHI-GRHYA-SŪTRAS
WITH
THE BHĀSHYAM OF
DEVAPĀLA.

EDITED WITH PREFACE AND INTRODUCTION
BY
PANDIT MADHUSUDAN KAUL SHĀSTRĪ, M. A., M. O. L.
VIDYĀVĀRIDHI, M. R. A. S.
Superintendent Research Department,
JAMMU & KASHMIR GOVERNMENT,
SRINAGAR.

Published under the Authority of the Government of
His Highness Rājarājes'wara Mahārājādhirāja
S'ri MAHĀRĀJA HARISINGHJI BAHĀDUR,
K. C. I. E., K. C. V. O.,
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Volume I.

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ॐकारो यस्य मूलं क्रमपदजटिलं यस्य च्छन्दांसि शाखा
ऋक्पत्रं साम पुष्पं यजुरुचितफलं स्यादथर्वा प्रतिष्ठा ।
यज्ञइछाया सुशीता द्विजगणमधुपैगीयते यस्य नित्यं
शक्तिः सन्ध्या त्रिकालं दुरितभयहरः पातु नो वेदवृक्षः॥

सुच्छायः स्थिरधर्ममूलवलयः पुण्यालवालान्वितो
धीविद्याकरुणाक्षमादिविलसद्विस्तीर्णशाखाश्रितः ।
सन्तोषोज्वलपल्लवः शुचियशःपुष्पः सदासत्फलः
सर्वाशापरिपूरको विजयते श्रीवेदकल्पद्रुमः ॥

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ॐ

काश्मीर-संस्कृतग्रन्थावलिः ।

ग्रन्थाङ्कः ४९

लौगाक्षि-गृह्य-सूत्राणि ।

देवपालकृतभाष्योपेतानि ।

श्रीराजराजेश्वर-महाराजाधिराजकश्मीरनरेन्द्र-श्रीहरिसिंहजी-बहादुराज्ञया,

रिसर्चकार्यालयाध्यक्ष-पण्डित-मधुसूदनकौल-शास्त्रिणा

उद्दिष्टकार्यालयस्थेतरपण्डितसहायेन संगृह्य,

संशोधनादिसंस्करणोत्तरं

पाश्चात्यविद्वत्परिषत्संमताधुनिकसुगमशुद्धरीत्युपन्यासादिसंस्कारैः परिष्कृत्य

मुम्बय्यां

'निर्णयसागर' मुद्रणालये मुद्रापयित्वा प्राकाश्यमुपनीतानि ।

(प्रथमो भागः)

संवत् १९८४. काश्मीर-श्रीनगर ख्रैस्ताब्दः १९२८.

(अस्य ग्रन्थस्य सर्वे प्रकाशन-मुद्रापणाद्यधिकाराः प्रोक्तमहाराजवर्यैः स्वायत्तीकृताः सन्ति)

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The Laugākshi-gṛhya-sūtras.

PREFACE.

The set of manuscripts, that has been principally utilised in preparing the present edition of the Laugākshi-gṛhya-sūtras of the Kāṭhaka school of the Kṛshṇa-Yajurvedins, was purchased over a decade of years ago by Mr. J. C. Chatterji, B. A. (Cantab), Vidyāvāridhi, late Superintendent of the Research Department. Edition of them could not be taken up early, as the manuscripts were almost all untrustworthy and as the Department had many other works to handle immediately. The manuscripts used herein are detailed below:

MS. A.—Belongs to the Departmental Library. Contains 135 leaves of the old type local paper of different colours, having a rectangular painting on the borders, representing an old system of decorating the Kas'mirian MSS., not in vogue at present. The first three leaves are missing. The fourth and the fifth as also the last six are mutilated. Leaf 135 is a restoration. Character Devanāgarī. Restorations are in S'āradā character. Lines in the pages vary from 19 to 23. Size 10" X 8". Has a country binding. Dateless. Aged about 70 years. Complete but incorrect. It ends:—

इति चारायणीयमन्त्रभाष्यं कृतिः श्रीमदाचार्यवर्य-स्वामिभट्टारकहरिपालपूज्यपादानाम् (?)। ॐतत्सत्परब्रह्मणे नमः॥

MS. B.—Belongs to the late Pandit Sahaja Bhatta of Srinagar. Condition fresh. Incomplete towards the end. Incorrect. Bears no date. Contains 135 leaves. Lines per page 27 to 31. Written on local paper. Character S'āradā. Size 6" X 8."

Begins:—

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ॐ श्रीगणेशाय नमः॥ ॐ नमो भगवते वासुदेवाय॥ ॐ नमो नरहरिं घोरदंष्ट्रानखरदारुणम्। सन्मार्गोत्सादिदुर्दान्तदैत्यनिर्मूलनोद्यतम्॥ &c; &c.

Abruptly ends with:—

रुद्राञ्जपेत्॥ ततो रुद्राभिधानान्षडनुवाकाञ्जपेत्॥ जीववत्साया: पयस्विन्याः पुत्रमेकरूपं द्विरूपं वा यो वा यूथं च्छादयेत्। यूथे च तेजस्वितमः.....।

Here and now I take the opportunity to thankfully acknowledge the help of Mr. R. L. Kanjilal, M. A., Vedāntatīrtha etc., Senior Professor of Sanskrit, S'ri Pratap College, Srinagar, who favoured me with the loan of his transcript of the Devapāla and to record my appreciation of the hard and intelligent work of, and the scholarly suggestions given ungrudgingly and with pleasure by, Mahes'vara Rājānaka and Raghunātha Zādoo, Pandits of the Department.

S'RINAGAR, KMR.
30th Nov. 1927.

MADHUSUDAN KAUL.

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INTRODUCTION.

The Gṛhya-sūtras, or the ceremonial formulas, compiled by Laugākshi for the benefit of the followers of the Kāṭhaka School of the Black Yajurveda, which were once in wide currency among the Brahmanas of Kas'mir and around which sprang up a vast literature in Sanskrit and which even till today govern the life of a twice-born from before his conception to the time he joins the manes, are preserved, after escaping various ravages both human and natural, in the three ancient works. These are:—

(1) Vivaraṇa of the Laugākshi-gṛhya-sūtras by Āditya Dars'ana.

(2) Pañchikā, or Paddhati, of the same by Brāhmaṇa-bala, son of Mādhavādhvaryu.

(3) Bhāshyam of Devapāla on the Sūtras and the mantras connected with them.

VIVARAṆA

Among the works referred to above, the earliest is that of Āditya Dars'ana. It is a brief gloss of the Laugākshi-gṛhya-Sūtras and not that of the Pañchikā. He expressly mentions in his Vivaraṇa* that he undertakes the writing of a gloss on the gṛhya-sūtras. Pañchikā is later than Vivaraṇa and is, in my opinion, not a commentary but a manual, pure and simple, giving rules and regulations regarding rites and ceremonies of the

* प्रायेण मन्त्रविवृतौ विवृतं मयेदं गृह्यं तथापि बहुभिः शबलीकृतत्वात् ।
स्पष्टं सुयुक्ति लघुवाक्यविदामभीष्टमिष्टं चिकीर्षुरहमत्र पुनर्विचित्रम् ॥
Page 1, Departmental transcript, No. 90.

व्याख्यातमेतद्बहुभिः प्रगल्भैर्नियुक्तिकं किञ्चिदबुद्धमस्ति ।
सुयुक्तिकं चापि सुबोधमेतद्व्याख्यातमस्माभिरतः क्षमध्वम् ॥
Page 131, ibid.

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followers of the Kāṭhaka school. The name Pañchikā, as applied to the work in question, denotes nothing but a detailed treatise. As such, it supplements the information obtainable from the Laugākshi-gṛhya-Sūtras with additional instructions from the pertinent quotations from other gṛhya-sūtras of the Kṛshṇa Yajurveda and even goes for help to the Smṛtis, Purāṇas and what not. One would, if he were told to look upon the Pañchikā as a commentary, feel at a loss to understand what necessity Āditya Dars'ana felt for writing a Vivaraṇa which is a mere gloss when there was the Pañchikā already in use for the gṛhya-sūtras of Laugākshi and how the Pañchikā could refer to its own glossator.*

Date and parentage of Āditya Dars'ana.

The name of the father of Āditya Dars'ana was Veda Dars'ana.† He (Āditya Dars'ana) was a pupil to Mādhavarāta. As he happens to directly refer to the customs and rites of the Kas'mirian Brahmaṇas not infrequently, it is reasonable to hazard that Āditya Dars'ana was a Kas'mirian both by birth and actual residence. His date of birth cannot be far removed from the middle of the Mohamedan period of the Kas'mir history as his depiction of the sad tale of the contemporary Kas'mirian priests‡ cannot otherwise be

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* Cf. प्र वां दंसांसीति मण्डपानाम् ॥ १४ ॥
ब्र० ।.....सेतुप्रतिष्ठायामिति आदित्यदर्शनभाष्यम् ॥
Page 284, Caland's Edition, Kāṭhaka Sūtras.

† यो वेददर्शन इति द्विजवर्गमुख्यः सत्यार्जवाशयविशुद्धगुणैः प्रसिद्धः ।
आस्तिक्यनिर्मलमतिर्विहितानि चक्रे चारायणीयचरणैकगुणः प्रदाता ॥
तस्यात्मजो विगतमत्सरमानसानां मन्त्रार्थतत्त्वविदुषां जयनिन्द्रियाणि ।
श्लाघ्यः श्रुताभिजनमाधवरातशिष्य आदित्यदर्शन इमां विवृतिं व्यधत्त ॥
Pākayajñavivṛti, Dept. MS. No. 96, leaf. 21.

‡ Cf. इहैते च्छान्दसाः प्रायः etc. etc., Page 8, Introduction.

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acceptable. For, we know from the following quotations from the S'rîkaṇṭhacharita of Maṅkha Kavi (c. 1300 A. D.) and the Stuti-kusumānjali of Paṇḍita Jagaddhara Bhaṭṭa (c. 1500 A. D.) that even in the day of these writers the land of Kas'mir could boast of a number of Vedic scholars and experts in the Pūrva-mīmāṃsā school.

"S'rî Trailokya who was, as it were, the second Kumārila Bhaṭṭa, expert in subtle reasoning and yet well-versed in the art of poetry."*

"Lakshmî Deva who, by virtue of the right performance of the Vedic rituals, made the recitation and knowledge of the Vedas fruitful."§

"Gauradhara, whose clear exposition of the Yajurveda called Vedavilāsa, displays his wonderful and world-famous knowledge of the Scriptures."¶

Pañchikā.

The Pañchikākāra, Brāhmaṇabala, does not refer to Devapāla and, therefore, it is probable that he might have lived before him. Assertion of the name of the author of the Pañchikā is based on the manuscript

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* दृढोऽपि तर्ककार्कश्ये प्रगल्भः कविकर्मणि।
यः श्रीतुतातितस्येव पुनर्जन्मान्तरग्रहः ॥ ६५ ॥
तं श्रीत्रैलोक्यं..... ।
.....॥ ६६ ॥ canto 25.

§ धिन्वन् पवित्रचारित्रो विश्वामित्र इव त्रयीम् ।
पाठबोधावनुष्ठानसौष्ठवेन पुनाति यः ॥ ८९ ॥
..... ।
लक्ष्मीदेवः.....॥ ९१ ॥ ibid.

¶ ..... ।
.....गौरधरः किलाग्रणीः ॥ १ ॥
..... ।
ऋजुर्यजुर्वेदपदार्थवर्णना व्यनक्ति यस्याद्भुतविश्रुतं श्रुतम् ॥ ३ ॥

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evidence given by Dr. Caland in his edition of the Kāṭhaka-sūtras. The manuscript of the Departmental Library is entirely silent as to the name of the author. On comparison I have found that the Paddhati of Brāhmaṇabala is identical with the Pañchikā. Therefore, I also attribute the authorship of the Pañchikā to Brāhmaṇbala.

Adhyāya division of the Sūtras.

As I have had my attention confined chiefly to the Bhāshyam of Devapāla, such as is available in my manuscript of the said work, and as he says nothing with regard to the Adhyāya division of the sūtras, I could not give the division into Adhyāyas of the sūtras indicated by Brāhmaṇabala. Devapāla relates only this much that Laugākshi composed a work in the sūtra form of which the first thirty-nine Adhyāyas dealt with the Vaitānika or the S'rauta ceremonies and the rest with the gṛhya.*

Kāṇḍikā division.

The works that I could lay my hands upon do not furnish any direct clue as to the division of the sūtras by giving a colophon at the end of each Kāṇḍikā or chapter. It is specially so with regard to the Bhāshyam of Devapāla. The MSS. of the Vivaraṇa and the Pañchikā give the chapter numbering here and there. By following the method of the Pañchikā, that invariably gives at the beginning of its manual of each ceremony all the sūtras in extenso governing that ceremony, and that of Devapāla who comments upon Mantras used in each chapter at its end, the way is found out to determine the Kāṇḍikā division of the sūtras. Devapāla refers to the name of the chapter by the word Kāṇḍikā more than once.†

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* See Devapāla Bhāshyam, Vol. I, Page 1, line 14.

† See pages 83 and 277, Devapāla Bhāshyam.

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Devapāla's Bhāshyam.

The Bhāshyam of Devapāla owes its origin to the need that the author felt for giving in one place, for the facility of the reader, an interpretation both of the sūtras and of the Mantras of which the application was required by the former. Although the MS. in my possession of his work, on account of various mistakes, presents him in very bad colours, yet an impartial study reveals that he was better acquainted with the Vedic literature and had more material at his disposal for doing the task, than other known Vedic commentators. While discussing the formation of the word Kṛchchhra* he quotes a sūtra from the Chārāyaṇi-sūtras, a grammatical work belonging to the class of Prātis'ākhyas, which are not extant now. He makes use of aphorisms from the Pūrvamīmāṃsā, showing forth thereby his wide familiarity with that school of the Indian philosophy. He criticises here and there the interpretations of the sūtras by his predecessors, referring to Āditya Dars'ana by name and others by the words 'kechit' and 'anye.'†

Birthplace and parentage of Devapāla.

One of the colophons‡ of the Bhāshyam indicates that Devapāla was a native of Jullundhar (either because of his own birth or because of the birth of his forefathers) and lived at the time of composing the present Bhāshyam in Jayapura.§ His father was called Haripāla and his grandfather Bhaṭṭa Upendra.‖ While

* See Devapāla Bhāshyam, Page 101, line 17.

† See Devapāla Bhāshyam, pages 135, 139, 185, 195. etc.

‡ See Devapāla., page 302.

§ Does it stand for the present Zovur—a village towards the south-east of S'rīnagar, about 7 miles from the Rājgarh Palace?

‖ See the colophon Page 302.

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recording the tradition preserved in his family in connection with the Sacred Thread Ceremony he tells that Haripāla was proficient* in the Vedas.

Other works of Devapāla.

Devapāla, we learn from the Laugākshi-grhya-sūtra-Bhāshyam, composed also a commentary on the Yoga-sūtras of Patañjali† and a hymn in praise of Vishṇu.‡ These both are yet unavailable.

Laugākshi-sūtras variously named.

The Laugākshi-gṛhya-sūtras under edition are known by different names, *i. e.* Kāṭhaka-gṛhya-sūtras, Charaka-gṛhya-sūtras, Chārāyaṇīya-gṛhya-sūtras. It is so because the school of the Black Yajurveda to which the sūtras relate also bears the name of Kaṭha, Charaka and Chārāyaṇīya. There was, it seems, practically no difference between the readings, coming as they did from the same teacher, of the Black Yajurveda prevalent among these minor branches of the Charaka school founded by the pupils of the teacher Vais'ampāyana alias Charaka, born in Ālambi, one of the eastern countries of India.$ It is also on account of this close

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* See page 51, Devapāla.

† See Devapāla page 16.

‡ See page 60, ibid.

$ हरिद्रुरेषां प्रथमस्ततश्छगलितुम्बुरू ।
उलपेन चतुर्थेन कालापकमिहोच्यते ॥
आलम्बिश्चरकः प्राचां पलंगकमलावुभौ ।
ऋचाभारुणिताण्ड्याश्च मध्यमीयास्त्रयोऽपरे ॥
श्यामायन उदीच्येषु उक्तः कठकलापिनोः ।
चरक इति वैशम्पायनस्याख्या । तत्सम्बन्धेन सर्वे तदन्तेवासिनश्चरका इत्युच्यन्ते॥
Kās'ikā, page 352 (Pūrvārdha, edi. Caukhambā Series).

तत्र आलम्बिर्नाम प्राचां देशः । तत्र उत्पन्नश्चरकः ॥
Kās'ikā Nyāsa, (edi. Gaudagranthamālā), page 1007, line 22.

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affinity of these minor branches that Pāṇini refers in the singular number to Kaṭha and Charaka.*

Text and commentaries intermixed.

It is a very sad thing indeed not to find the sūtras in isolation from the expository texts. It, therefore, defies the attempt even of the most vigilant reader at distinguishing between each sūtra and its commentary. Quotations also, as often as not, run into the portions of the commentary in such an inextricable manner that it is difficult to say where the former ends and the latter begins. It is with the help of numerous reference books now available on the Vedic literature that I could rectify mistakes in the quotations by tracing them to their sources.

Negligence of the priests.

The regrettable condition in which the sūtras have for centuries been lying is partly due to the negligence shown by those custodians of the sacred literature, who officiated at sacrifices. For this breach of their duty, they have received a well-merited condemnation at the hands of Āditya Dars'ana. In his treatise of the food sacrifices called Pāka-yajña-vivṛti he opines:

"All the officiating priests are, as a rule, found devoted to the superficial reading of the Vedas. They never try to learn the meaning of a syllable from them. They think that their object of life is gained simply through the mere muttering of the Mantras, and are, like the autumnal clouds, fruitlessly uproarious in their hearth. They carry on their conversation with one another saying—'Why to bother ourselves with the meaning of the scriptural texts?' and cut jokes at those who take to the critical study of the Vedas in right earnest. Not knowing the meaning of the Mantras,

* कठचरकाल्लुक्। Ashtādhyāyī, (IV, 3, 107).

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they undertake in a careless manner the religious performances, such as are only within the competence of the learned, leading to the undesirable consequences. Some of them after having a very imperfect knowledge of this or that Brāhmaṇa, pose for the learned and engage themselves eternally in the sacrificial performances."*

In his Bhāshyam of the Laugākshi-gṛhya-sūtras, Devapāla confirms the aforesaid opinion of Āditya Dars'ana saying that the thread of tradition regarding the structure and the meaning of the Mantras of the Yajurveda (S'atādhyayana)† was broken for long.‡

How the length of each sūtra was determined?

Even though the sūtras had a host of commentaries long before Devapāla thought of furnishing one of his own, inter-connexion of the individual sūtras and the determination of the length of each sūtra in the case of the present sūtras remained for a long time, as he says, a matter of controversy. Some commentators linked a particular sūtra with the preceding and some

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* इहैते च्छान्दसाः प्रायः सर्वे वेदमधीयते ।
पदमप्येकमेतस्मान्न बुध्यन्ते कदाचन ॥
पाठमात्रेण वेदस्य मन्यमानाः कृतार्थताम् ।
गर्जन्ति श्रोत्रियाः गेहे निष्फलं शरदभ्रवत् ॥
अर्थेन किं नो वेदस्य वदन्ति इति ते मिथः ।
अर्थज्ञानसमासज्ज्ञानर्थज्ञान्विहसन्ति च ॥
अर्थमप्रतियन्तश्च प्रारभन्तेऽप्रदक्षिणम् ।
विद्वत्साध्यानि कर्माणि विपरीतार्थसिद्धये ॥
ब्राह्मणं किञ्चिदेवाथ ज्ञात्वा यादृशतादृशम् ।
अपरे पण्डितंमन्याः कुर्वते सततं क्रतुम् ॥" etc. etc.

Pākayajñavivṛti, Ms. No. 96 (of our Dept.) leaves, 21–22. See also page 2, Intro.

† "एकशतमध्वर्युशाखाः etc. etc."
Page, 65; Mahābhāshyam (Nirṇaya Sāgar edi.)

‡ See Page 251, Devapāla Bhāshyam.

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with the following.* In constructing the text of each sūtra I have kept in view that the sense of each sūtra was complete in itself and only that portion of the textual words was taken as forming one individual sūtra which was accompanied with the Bhāshyam of Devapāla.

The author of the sūtras has adopted a device throughout of quoting the Mantras from the Kāṭhaka school by the initial words and those of other schools in toto. Only such readings of the Mantras have been retained in the edition as were commented upon by Devapāla.

The Sūtrakāra.

I have purposely given the name of the author, along with that of the S'ākhā, of the sūtras firstly because the tradition in Kas'mir associats them with Laugākshi as their author, secondly because Aparārka† and other lawgivers quote the sūtras under his authorship and lastly because the name of Laugākshi occurs in combination with authors of other gṛhyas such as Gobhila, etc.. in the S'lokatarpaṇa of Agastya‡ which is much in use in Kas'mir even now. Laugākshi is the Kas'mirised form of Laukākshi which figures in the

* See Devapāla Bhashyam, page 78, lines 2–4; also page 133, ibid.

† See Yājñavalkya Smṛti with commentary by Aparārka, (Edi. Anandas'rama Series), Vol. I. pages 28, 29 etc. etc.

Also see Pārās'ara Dharma Saṁhitā, (edi. Bombay Sanskrit Series No. XLVIII), vol. I, part II, pages 21, 26, 27 etc. etc.

‡ लौगाक्षिश्च तथा काण्वस्तथा भागुरिरेव च । एते मे० ।
गर्गगौतमगार्गीया गालवो गोभिलस्तथा । एते मे० । etc. etc.
MS. Yajurveda Tarpaṇa Khaṇḍa, leaf 5.

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Kās'ikā* (650 A. D.) and the Nyāsa (700-750 A. D.). Both Vāmanajayāditya, the joint authors of the Kās'ikā, and Jinendrabuddhi of the Nyāsa mention him as a son of Lokāksha. He had a large number of pupils who were called Laukākshas.

Works.

Other works of Laugākshi known through the internal evidence are:—

1. S'rautasūtras of Kāṭhaka school.
2. Gṛhyapaddhati (a metrical work.)
3. Laugākshismṛti.

Modernity and kinship with other sūtras.

Some of the Laugākshi-gṛhya-sūtras are in a full-fledged s'loka form and assume more or less the tinge of modernity.† They are mostly akin to the Mānavagṛhyasūtras and the Vārāhagṛhyasūtras. Their mutual resemblance is so great that the identity in some cases is found not only in the sense but also in the verbal form used to express the sense. The following parallel passages are given from the above Gṛhyasūtras to illustrate their mutual kinship:—

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* See Sūtra VI, 2, 37—"कार्तकौजपादयश्च" etc.

लोकाक्षेण प्रोक्तमधीयते लौकाक्षाः। लौकाक्षस्य वाऽपत्यं लौकाक्षिः। तस्य छात्रा लौकाक्षाः। Kâs'ikā (edi. Chaukhambā Series), Pages 174–176. Part II. Also see page, 347. (Kās'ikā Nyāsa, Vol. II, part II, Gauḍagranthamālā).

† See Devapāla Bhāshyam, sūtra 33, page 13, also pp. 102–105.

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(1) LAUGĀKSHI.	(2) MĀNAVA.	(3) VĀRĀHA.
उपनयनप्रभृति व्रतचारी स्यात्। मार्गवासाः etc. to सप्तमुञ्जां मेखलां धारयेत् ॥५॥ न रथमारुहेत् ॥ १६ ॥ न मुषितां प्रेक्षेत्	same.	same.
छन्दस्यर्थान् वुद्धा स्नास्यन् गां कारयेदाचार्यमर्हयेत् ॥ १ ॥ श्रोत्रियोऽन्यो वेदाध्यायी ॥२॥ न तस्य स्नानम् ॥ ३ ॥ षडर्घ्यार्हो भवन्त्याचार्य ऋत्विग्राजा विवाह्यः प्रियः स्नातक इति।	same. न मुषितां स्त्रियं प्रेक्षेत। छन्दस्य... ...आचार्यमर्हयेच्छोत्रियः ॥ अन्यो वेदपाठी न तस्य स्नानम् ॥ षडर्घ्यो भवन्त्यृत्विगाचार्यो विवाह्यो राजा स्नातकः। प्रियश्चेति ॥	same. nil. छन्द..... .....अर्हयेत् ॥ षडर्घ्यार्हा भवन्त्यृत्वि० .... प्रियश्चेति ॥
तस्या असिपाणिर्गां प्राह ॥२५॥ तां शास्ति ॥१६॥ मम चामुष्य च पाप्मानं जहि हतो मे पाप्मा पाप्मानं मे हत ॥ १७॥ ॐ कुरुतेति ॥ १८ ॥ चतुरो नानागोत्रान् ब्राह्मणान्भोजयेत् ॥	असिपाणिर्गां प्राह। हतो मे पाप्मा पाप्मानं मे हत। ॐकुरुत इति प्रेष्यति। चतुरो ब्राह्मणान् नानागोत्रान् भोजयेत् ॥	असिपाणिर्गां प्राह। हतो मे पाप्मा पाप्मानं मे हत। ॐ कुरुतेति संप्रेष्यति। चतुरवरान्ब्राह्मणान् नानागोत्रान् etc.

The Gṛhya ceremonies, with which the first forty kāṇḍikās of the Laugākshi sūtras presented in this volume deal, are described in brief in Sanskrit in the list of contents. In the introduction to the volume II of the present Gṛhyasūtras which is in press, I will refer at length, it is hoped, to the domestic ceremonies which are even now performed in Kas'mir and which have fallen into disuse and are now only traceable in certain vernacular words of Kas'mir.

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List of Abbreviations used in the Laugākshi-Gṛhya-Sūtras.

पात०	=	पातञ्जलयोगसूत्र
म० or मनु०	=	मनुस्मृति
दक्षस्मृ०	=	दक्षस्मृति
संवर्त०	=	संवर्तस्मृति
या० प्रा०	=	याज्ञवल्क्यस्मृति, प्रायश्चित्तभाग
लिंगपु०	=	लिंगपुराण
भ० गी०	=	भगवद्गीता
बृ० आ०	=	बृहदारण्यक
पा० वा०	=	पाणिनिसूत्र–वार्तिक
ऋ०	=	ऋग्वेद
क० शा०	=	कठशाखा
तै० आ०	=	तैत्तिरीय–आरण्यक
श्वेत०	=	श्वेताश्वतरोपनिषद्
मु०	=	मुण्डकोपनिषद्
तै०	=	तैत्तिरीयसंहिता
तैत्ति०	=	तैत्तिरीयोपनिषद्
पा० सू०	=	पाणिनिसूत्र
पू० मी०	=	पूर्वमीमांसा
का०	=	काण्डिका

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Vol. I.

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शुद्धिपत्रम् (Corrigenda.)

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१	५	काण्डिका	कण्डिका
७	१३	र्थं रथवाक्यं वर्णयन्ति	र्थं वर्णयन्ति
१४		Omit line २१	
१५		Omit lines १ & २	
१५	१७	जगती चेति विज्ञेयाश्छ	जगती जयदेवस्य च्छ
१५	१८	मानेन	माणेन
१५	१९	हिताश्च	हिताः
१७	१	देवपाल	देपवाल
२८	५	योग्यतं	योग्यतां
३४	१३	सारयितुं	सारितुं
३७	१७	निःसार	निसार
४२	१६	घृतश्रुतः	घृतश्चतः
४६	२२	स्यार्ते–	स्यार्ते
५२	१५	अपः	आपः
५३	५	आचामेदिति	आचमेदिति
६१	१	रविरसि	रविरपि
६२	२४	आपस्तम्बं	आपस्तम्भं
६४	६	शौनकं	शौनक
६४	२१	पर्वतेभ्यः	पर्वतेभ्यः
७७	४	बुच्छा	बुद्धा
८७	१८	स्वर्थेष्वथ	स्वर्थेष्यथ
८९	८	व्यतिरेकेणा	व्यतिरेकेया
९३	३	येभ्यो वृक्षेभ्य	येम्यो वृक्षेम्य
९८	१४	मेधां	मेधा
१०७	१	कृच्छ्रं	कृच्छ
१३१	११	यजुःषु	यजुषुः
१३१	१३	समाप्तिः	समाप्ति

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पृ०	पंक्ति	शुद्धम्	अशुद्धम्
१३८	४	सुरभीणि	सुरभीनि
१३९	१४	दस्तमसि	धस्तमसि
१४१	१	अनुष्टुभो	अनुष्टभो
१७३	५	ब्राह्मेण	ब्राह्मेन
१७४	१६	ग्रोदगग्रान्दर्भा	ग्रोदग्रान्दभा
१७७	८	सन्नमयामः	सन्नयामः
१९४	२०	कृच्छ्रेषु	कृच्छ्रेषु
१९७	३	स्थानिकं	स्थानिक
२२०	१	गृह्य	गृह्म
२२७	१३	वद्धा	व ा
२३१	१८	तानानां	तानां
२३२	९	षङ्गाण्ये	षङ्गान्ये
२५०	१५	कीदृशः सः	कीदृशः स
२६७	१३	दीर्घायुरस्तु	दीर्यायुरस्तु
२६९	३, ६	ज्ञाति	ज्ञान्ति
३०९	१५	दीर्घायुरस्या	दीर्यायुरस्या
३१८	१०	जातकर्म	नामकर्म
३२१	१४	सम्पद्येमहि	सम्पद्येमहे
३२४	११	मित्रैरहोभिः	मिरत्रैहोभिः
३३८	२	देंहि	धेंहि
३४३	१	धिजायसे	भिजायसे
३४३	१६	ते अपि	तेऽपि
३४७	९	मर्त्यस्तव	मत्यस्तर्व
३५७	१९	ताम–	ताम
३५८	१७	सूर्यस्य	सूयस्य